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THE  
**MASSACHUSETTS**  
**Baptist Missionary Magazine.**

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**INTERESTING ACCOUNT OF THE BAPTIST MISSION IN INDIA.**

The following sketch is extracted from a review published by the Missionaries at Serampore, Jan. 1810, addressed to the "Baptist Missionary Society" in England.

*Very dear Brethren,*

IT would have been truly consoling to us, to have met you in something like an Association, at least once a year ; but the distances at which we are placed from each other are so great, that it would cause a very great loss of time, and very heavy expenses to be incurred, for us thus to meet ; and indeed it is impossible for some of us to leave our work for such a length of time. In these circumstances we have thought it our duty to collect an account of the state of the different Missions in this country at the close of the year. We have the most abundant cause for gratitude and encouragement, when we consider how much we have been assisted in the work of our Great Master, who has preserved us in health, kept us in harmony, and opened to us prospects of still increasing usefulness. In reviewing the progress of the work during the past year, we think it may be proper to give the outlines of what has been done since the beginning.

From the year 1788, when brother Thomas began to converse with the natives in Bengalee, to the end of December, 1800, when Krishna was baptized, the work of God in Bengal made but little apparent progress. It is however true, that a great deal of rubbish was cleared away, and many materials were collected ; and there can be no doubt but that a great deal of important preparatory work was performed. The remark of the editor of our Periodical Accounts, at the close of vol. 1, was so remarkably fulfilled, that it might be considered almost as prophetic : " It is sometimes seen, that previous to a remarkable

appearance in favour of Zion, God permits our hopes to sink to the lowest degree : by these means the power and sovereignty of his grace become the more conspicuous and impressive." On the 28th of December in this year, 1800, Krishna was baptized, the first native who had ever in Bengal publicly renounced *cast*, and owned Jesus Christ.

[Here follows an account of the number and names of the persons who had embraced the gospel from that time to the close of the year 1809, with the names of the stations, and the ministers who occupy them. This account, though necessary for the information of the Society to whom it was addressed, would not be equally interesting to an American reader. We therefore only add the remarks with which they close.]

From the whole of this review, dear brethren, you will perceive the highest ground for thankfulness, for trust in Jehovah, and for the most ardent and persevering pursuit of the glorious object of our Missionary calling.

Mountains of difficulty, common to first efforts, have been removed.

Formidable attempts to overturn the work have been rendered abortive.

Facilities of the most important nature for carrying on the work are now opened to us.

A number of persons acquainted with the languages of the country have been raised up, and are at their posts.

Access to the people of Hindoos'than, Bengal, Bootan, Orissa, the Burman Empire and China, is obtained by a knowledge of their languages ; and the Holy Scriptures are distributing, or are soon to be distributed amongst all these and other nations in their own tongues.

The prejudices of the natives of Bengal have greatly subsided, and their knowledge of the pure intentions of the Missionaries has removed their fears to the greatest distance.

The printing office belonging to the Mission, contains Sungskrita, Hindoost'hane, Arabic, Persian, Bengalee, Oorissa, Trilinga, Sikh, Mahratta, Greek, Hebrew and English types, besides presses, and every other article necessary for printing the Sacred Volume.

And now, Brethren, has not God completely confuted the notion, That all attempts to promote the Gospel among the Hindoos are vain?—This happy degree of success, which surprises even us who are upon the spot, has been granted within the space of about NINE YEARS, for it is no more since the baptism of the first Hindoo.

These circumstances, however, form matter of gratitude and encouragement principally from the aspect which they bear toward *future* blessings. *His* work is perfect ; what his mercy

begins, his power and wisdom carry forward to its full accomplishment. Be it ours then, dear brethren, to be increasingly earnest at the Throne of Grace, and to give Him no rest till he shall have set Jerusalem for a praise in the earth ; to encourage you and ourselves in which, it may not be amiss for us to direct our attention to the signs of the times in which we live.

"He must increase" was the exulting language of him, who was the fore-runner of the Desire of all nations. This fact may well then be our joy. We who live in these latter days have seen this increase, while John was witness to a very small part of the glory of the Messiah's kingdom.

His times were eventful ; so are ours. The signs of the present times are so conspicuous, and so marked in their nature, that they can scarcely deceive ; and if we are not struck by them, we may justly be reproved with the generation who saw Jesus in the flesh : "Ye can discern the face of the sky, but can ye not discern the signs of the times ?"

We expect glorious days on earth, the signs of which days are very plainly and explicitly laid down in scripture. Several signs, announcing the approach of these days, seem appearing above the christian horizon. Let us hail them with joy, as the Jews hailed the sound of the trumpets, announcing the year of jubilee.

1. We are taught to expect that in the days of the increase of the Redeemer's kingdom, his disciples shall "see eye to eye ;" that "Ephraim shall not vex Judah, nor Judah Ephraim." Our Lord expects the greatest success to attend his gospel when his disciples shall be filled with love to each other : "Then shall ALL MEN know that ye are my disciples if ye love one another ;" and this is his prayer, addressed to his heavenly Father, who "hears him always," "That they all may be one, as thou Father art in me, and I in Thee ; that the world may believe that thou hast sent me." A most pleasing and happy change has taken place as it respects the love of Christians of different denominations towards each other, within the last few years, and a most interesting and promising intercourse has been opened betwixt christians of different countries and opinions ; so that "oneness of heart" (Acts iv. 3,) though not of opinion, is making a rapid progress throughout Europe, in the place of those many unhappy controversies which distracted the church, and took off its attention from the great object of its existence in the world. This then is "one of the signs of the coming of the Son of Man," and his work in the churches ; for "love is of God."

2. Another auspicious sign of the times is announced in prophecy thus : "Many shall run to and fro, and knowledge shall increase ;" "The Lord gave the word : great was the company of those that published it." "The knowledge of the Lord shall cover the earth as the waters cover the sea." The efforts to spread the knowledge of Jesus, and the number of the messen-



gers of Christ sent forth into the dark places of the earth, are now greater perhaps than has ever been known since the days of the apostles. Almost every year the word of salvation is published in some new language, in which the glad tidings were never heard before ; thus is that kingdom extending which is to receive accessions from "all nations, and kindreds, and tongues." Not only are the glad tidings of salvation now published in the languages of Europe, but in the languages spoken by the Esquimaux, the Greenlanders, the South-Americans, the South-Sea-Islanders, the Tartars, the Chinese, the Burmans, the Malays, the Trilingees, also in the Sungskrita, the Arabic, the Turkish, the Susoo, the Persian, the Tamul, the Malayalim, the Hindoost'hancee, the Mahratta, the Sikh, the Orissa, the Bengalee, &c. in all these tongues men do hear the wonderful works of God.

The union of christians in these efforts to spread the heavenly kingdom, is a most pleasing and encouraging circumstance. The strife does not now appear to be which party shall be uppermost, but, which shall contribute most to the preparations for the coronation of the Redeemer, when "he shall reign from sea to sea, and from the river to the ends of the earth."

A most pleasing feature in this sign of the times is, the desire so generally felt to open to all nations the Fountain of Eternal Truth, which is to purify them from all their filthiness and from all their idols. The formation of BIBLE Societies, and the progress made in the Translation of the Word into so many languages, is an auspicious mark that this work is of God ; and that this uncorrupted seed, so extensively scattering in the earth, will soon produce a glorious harvest, in which God's people shall "return to Zion with rejoicing, bringing their sheaves with them." His "word shall not return to him void."

3. Another sign of these glorious times for the church is, the destruction of the power of Antichrist ; an event, as wonderful in all its concomitant circumstances, as propitious in itself. The overthrow of Antichrist, and the destruction of the seat of the beast, is plainly foretold in New Testament prophecy. Our forefathers have made the fulfilment of these prophecies the subject of their prayers in public and private for many centuries. God is fulfilling these prophecies, and answering these prayers, in a surprising manner, and this sign of the times is equally singular with the others which have been mentioned. The contrast betwixt the times when the Pope's Nuncio kicked the crown from the head of king John,—when the Pope excommunicated kings, and forbade the allegiance of their subjects, and made one of the Emperors of Germany hold his stirrup.—And the present, is most wonderful, and compels us to say not only "What has God wrought !" but, "What is He about to do ?"



These signs, dear brethren, are not drawn from human interpretations of the deep mysteries contained in the prophecies not yet unfolded ; but they arise out of the manifest fulfilment of some of the plainest words of scripture.

In addition to the above, it is pleasing to observe, that the cause of our gracious Redeemer is more or less prosperous all over the earth, whether we regard the increase of his followers, the number of his ministers, the new openings for proclaiming his name in new languages, or the increase of the true spirit of love and zeal in his churches. A new and most pleasing proof of which appears in the following

*Extract from a letter received from London, by brother Carey, dated Aug. 25th, 1809.*

“ It will give you (I know) real pleasure to hear, that the friends of Christ in Germany, Switzerland, Denmark and Sweden have been active in the midst of all the troubles and calamities of war ; that the Bohemian Bible was completed in Berlin during the very time that the French were in possession of that city ; that 10,000 copies of the Polish Bible are now printing there ; that at Basle in Switzerland several large editions of the Scriptures in the German, the French, and Romaness languages have been executed, and many thousand copies circulated in the different provinces of the large French empire ; that Spanish, Portuguese, and Italian Testaments have found their way into Portugal, Spain, Malta, Sicily, and Italy ; and that doors of entrance have been opened far beyond our most sanguine expectations. A new edition of the Swedish and Lapland Testament is now printing at Stockholm. There is also a pleasing hope of seeing some part of the Scriptures soon translated in the Esquimaux language.

“ Blessed be God that your Missionary labours have not been allowed to suffer any material interruption. Many prayers for your increasing success are offering up, not only in Great Britain, but likewise in different parts of the European continent, to which I have sent your periodical accounts, extracts from which have been published in the German, Dutch, Danish, and Swedish languages, for the benefit of the religious public in those Countries.

“ You will rejoice to hear, that many of the Continental people of God have experienced the most remarkable instances of his gracious preservation and protection, in the midst of the horrors, anxieties, and desolations of war, and that God carries on his own work in all the present confusion. Even some of the greatest infidels have been plucked as brands out of the burning. But alas ! there are thousands, who neither will, nor do repent.

“ I have lately read, in a respectable German publication, that even in Paris itself, there are at present more truly pious people

than one might have imagined. In Languedoc there are seven pious French ministers, who have entered into an interesting correspondence with their Protestant brethren. Some of the Roman Catholic Priests in Bavaria and Suabia, have been lately enlightened and converted to God, and have endured a good deal of persecution. On the 15th of June, 1808, a number of German Protestant Clergymen (to the amount of about 70) met in an annual conference, and, hearing of the successful labours of the Baptist Missionaries in India, they have addressed an affectionate letter to your Society, which lies now before me in the German original."

## TRANSLATIONS OF THE BIBLE.

Boston, October 31, 1811

TO ALL WHO FEEL AN INTEREST IN THE TRANSLATIONS OF THE SCRIPTURES INTO THE LANGUAGES OF THE EAST,

THE following statement is respectfully submitted by the subscriber; who would also observe, that he, in company with Mr. LAWSON, from England, (who is a proficient in the beautiful and important art of engraving on wood,) is now in this country, waiting for conveyance, to join the Missionaries in India; and should any contributions be made in aid of the translations, by individuals, Societies, or Congregations in the United States, such contributions may be forwarded to ROBERT RALSTON, Esq. of Philadelphia; or to any of the gentlemen, whose names are subjoined, which will be carefully transmitted by them, through the Missionaries, when an opportunity offers to sail for that country.

WILLIAM JOHNS,  
*Surgeon to the Baptist Mission in India, and Fellow of the Royal College of Surgeons in London.*

It is presumed that the American People are partially acquainted with the number of languages, into which the Missionaries at Serampore, in Bengal, (under the superintendence of the Baptist Society in England,) are translating the Holy Scriptures; but for the sake of those who may not be informed, and to bring again the subject into the view of those who

have before liberally aided the design, the following compendium is laid before them.

The translations have been making into Twelve Languages, viz. 1. The *Bengalee*. 2. The *Orissa*. 3. The *Telinga*. 4. The *Guzerattee*. 5. The *Kurnata*. 6. The *Mahratta*. 7. The *Hindoostanee*. 8. The *Seek*. 9. The *Sungskrit*. 10. The *Burman*. 11. The *Chinese*. 12. The *Thibet* or *Bootan*. Besides the printing of the *Malayala* and the *Tamul*.

These numerous languages are spoken by an immense population, a comparative view of which is here given.

### *Languages.*

- |                    |   |  |
|--------------------|---|--|
| 1. Sungskrit,      | } | <i>Read over all India.</i>                                    |
| 2. Bengalee,       |   | <i>Spoken by a population equal to that of the U. S. Amer.</i> |
| 3. Orissa,         | — | <i>Ireland.</i>  |
| 4. Hindoostanee,   | — | <i>France &amp; Italy,</i>                                     |
| 5. Guzerattee,     |   |  |
| 6. Chinese,        | } | <i>Over all China, 300 millions.</i>                           |
| 7. Telinga,        |   | <i>England.</i>  |
| 8. Kurnata,        | — | <i>The same.</i>   |
| 9. Seek, (or Sikh) | — |  |
| 10. Thibet,        | — |  |
| 11. Mahratta,      | — | <i>Great Britain.</i>  |
| 12. Burman,        | — | <i>Burmah, 17 millions.</i>                                    |

All of whom are idolaters! and though more or less civilized, the

greater part are the subjects of the most cruel superstitions. To mention one instance only :—" *Thirty thousand widows* (according to some accounts) are immolated annually on the funeral piles, with the bodies of their deceased husbands."

The present state of the Translations is highly encouraging, and marks the zeal and perseverance of the persons engaged in the work. The *Bengalee Bible*, in 5 vols. 8vo. has been completed for some time, and has reached even to a third edition. This work was the result of "sixteen years labour." The New Testament and Pentateuch are printed in *Sungskrit*; the New Testament, and the Old Testament, from Job to Malachi in the *Orissa*. The New Testament in the *Mahratta* and in the *Hindoosthanee*, is printed. In the *Chinese*, the Gospels by Matthew and Mark, are printed off, and the New Testament will shortly be published :—In 1809 the translation had proceeded to the end of Ephesians. The printing in the *Burman* and also in the *Seek*, is begun. The *Telinga* and *Kurnata*, may be commenced this present year, (1811); the *Kurnata* and *Guzerattee* have been hitherto delayed by circumstances, chiefly of a pecuniary nature.—The translations of all are much further advanced than the printing; and the Missionaries express a hope, that ere long, "All the nations of the East will hear in their own tongues the wonderful works of God." Besides the above, the Serampore Missionaries are printing the *Malayala*, translated from the celebrated *Syriac* version, under the direction of Mar Dionysius, bishop of the Syrian Christians; and also the *Tamul*, translated by a valuable deceased Missionary from the London Society.

It would be no easy task to fix any precise period for the completion of this great work; but from an estimate made in 1809, by Doctor Carey, some conjecture may be formed. Four years had been assigned by him, in 1807, for the translation of the New Testament, into ten languages; but the labour and expense attending the Chinese (not included in the number)

seem to protract that expectation. He adds: "In two years, three of the ten versions have been so completely revised as to be actually printed off, and five more of them were at that time brought to the press."

The character of these men may be best read in their works. It may however be proper to say, they who know them well, believe them to be translators of ability and fidelity. The testimony of Dr. Buchanan does honour to them and himself :—"Dr. William Carey and Mr. (now Dr.) Joshua Marshman; are men whose names will probably go down to the latest posterity in India, as faithful translators of the Holy Scriptures."\*

The proficiency of the young men engaged with Dr. Marshman, in the Chinese, two of whom are his sons, one in the 17th, the other in the 16th year, and the third, the youngest son of Dr. Carey, in his 10th year, has attracted the attention of the Right Honorable the Governor General of India, Lord Minto, an extract of whose speech to the College of Fort William is here given :—"Three young men, I may say boys, have not only acquired a ready use of the Chinese language, for the purpose of oral communication, but they have achieved, in a degree worthy of admiration, that which has been deemed scarcely within the reach of European faculties and address—I mean, a very extensive and correct acquaintance with the written language of China. I have read the account of the examination in Chinese, which took place at Serampore, with great interest; and recommend it to the liberal notice of those whom I have the honour to address. I must not omit to recommend the zealous and persevering labours of Mr. Lassar, and of those learned and pious persons associated with him, who have accomplished, for the future benefit of that immense and populous region, Chinese versions, in the Chinese character, of the Gospels of Matthew, Mark and Luke, throwing open that precious mine, with all its religious and moral treasure, to the largest associated population in the world."†

\* *Christian Researches*, American edition, page 240.

† *College Report*.



An additional testimony may be mentioned : The Asiatic Society and the College of Fort William, united to grant to the Missionaries at Serampore, an annual stipend of £450 sterling, to defray the expense of printing the Sacred\* Vedas with a translation.

Dr. Carey is the author of Sungskrit, Bengalee, and Mahratta Grammars, and is preparing a Dictionary of the Sungskrit, Bengalee, and English Languages, and proposes to publish a collation of Sungskrit and Hebrew roots.

Dr. Marshman is the Superintendent of the Translation of the Scriptures into *Chinese*, and is publishing the Original Text of Confucius, with a translation. The first volume of which has been printed off in a 4to. of 724 pages ; with a preliminary dissertation on the language. It is dedicated by permission to Lord Minto, and issued under his patronage.

The excellent Mr. Ward is the author of a work entitled "Account of Manners, Customs, &c. of the Hindoos," with numerous engravings of the Indian costume, a second edition of which is publishing in England. This work is comprised in 4 vols. 4to.

As it respects the advantages which the Baptist Missionaries possess for the important work of publishing the Scriptures in the Eastern languages, we need only mention their local situation, (within 15 miles of Calcutta)—their long residence in India ;—their valuable library of critical authors on Scripture ;—a foundery for types of the numerous Eastern characters ;—ingenious natives under their direction, to cut the blocks for printing the Chinese version ;—learned natives retained by them to assist in the different translations ;—printing presses, with every convenience for printing ;—and one of their number, (Mr. Ward, formerly a printer in England,) to superintend the setting up of the types, &c. These advantages stamp an importance on this establishment which can scarcely be surpassed.

The patronage which these Translators have received, is calculated to confirm the public esteem.

1. Many wealthy and philanthropic individuals resident in India, among whom was the late Mr. Grant, who a few months previous to his decease, bequeathed to them 5000 dollars for the translations.

2. The friends of the Holy Scriptures in Scotland, of all denominations, have repeatedly and liberally contributed to this object.

3. The British and foreign Bible Society, that grand and peculiar institution of modern times, has voted annually for 3 years nearly 5000 dols. The New York Bible Society have also aided the design.

4. The American people generally, who, almost unsolicited, furnished about 6000 dols. in the years 1806 & 7 ; a supply mentioned by the Missionaries "with peculiar gratitude."

In taking a view of the expenses already incurred, the mind is affected with a pleasing astonishment at the efforts which have supported the work undertaken by a Society whose funds, at its commencement in 1792, were only £13, 2, 6 sterling, less than *sixty dollars* !

From 1801 to 1809, the money received from various sources, for the translations expressly, amounted to the sum of 39, 584 dols. 17 cents.—There was expended within the same time 36,443 dollars 72 cents, leaving a balance of rather more than 3000 dollars, which was even at the time, more than absorbed, by the versions in the press, exclusive of types, &c. &c.

Previous to 1809, the Missionaries had not made many drafts on the Society in England, but since that period they have drawn considerably, amounting to 21,333 dols. in the last year, as stated in a letter just received by Missionaries now in this country, from the Rev. Dr. Fuller, the venerable Secretary of the Society, who adds, "Notwithstanding collections lately made in Scotland, amounting to 5777 dols. we are not able at present to meet our demands, and it may be a year ere we shall be, for our funds are considerably *more than exhausted*."

The manner in which the Scriptures have been received by the natives, will afford satisfaction to the

\* Sacred in the estimation of the Hindoos.

contributors, as it has served to encourage the hearts of the unwearied labourers. So early as 1803, the New Testament, the first volume of the Old, the Psalms, and a part of Isaiah, were finished in Bengalee, and "began to be a good deal read by the Natives." Some came to Serampore from a great distance to inquire about 'the new Shaster.' One was heard to say, "This Shaster will be received by all India, and the Hindoos will become *One Cast*." Another, had carried about with him a Copy of the New Testament, which was nearly worn out by reading. Besides giving away copies to those who apply for them, at the Missionary Settlement, the Missionaries, Native and European, carry them in their tours through the country, and in most places, find the people eager to receive them.

Often is the poor Hindoo seated under the shade of the trees, reading 'this wonderful Book.' A native of talents has been for some time stationed in Orissa, near the famed Temple of Juggernaut, the Moloch of Hindoostan; the road to which for fifty miles, is strewn with the human bones of self-murdered votaries: here this messenger of peace is frequently seen accosting his idolatrous countrymen, amid the scattered remains of their brethren, and fathers; presenting them with the word of life, in the very "language of Juggernaut."

A circumstance highly important to the Eastern world, is a step lately taken by the corresponding committee of the British and Foreign Bible Society, of which Messrs. Carey, Ward, and Marshman, are members. This is the forming a *BIBLIOTHECA BIBLICA* in Calcutta; in which Bibles of all sorts and languages will be placed for sale at

low prices. This plan was proposed by Rev. Mr. Brown, an episcopal clergyman, and will, it is hoped, do much towards an extended circulation of the Bible, as it is not unlikely, that individuals may purchase copies, to distribute to the poor, of this and of the neighbouring nations.

From the extensive intercourse which subsists between India and Christian nations; from the protection afforded to the Missionaries by the English Government of Bengal; from the success which has attended them; from the high estimation in which they are held by the Christian world; and above all from the importance of the cause itself; may we not anticipate the continued and increasing patronage of the American public! Can we doubt that the friends of the Bible in this Western world will cheerfully come forward a *second time* to aid in giving back 'the lamp of life,' to 4 hundred millions, inhabiting the East, whence we have derived our light, life, and hope of immortality.

We the Subscribers do cordially recommend the object for which Mr. JOHNS is soliciting subscriptions, to the attention and patronage of the Christian public.

John Lathrop, D. D.  
E. D. Griffin, D. D.  
John Eliot, D. D.  
Jedediah Morse, D. D.  
Thomas Baldwin, D. D.  
Wm. E. Channing, A. M.  
J. S. Buckminster, A. M.  
Charles Lowell, A. M.  
Joshua Huntington, A. M.  
Samuel C. Thatcher, A. M.  
Samuel Cary, A. M.  
J. S. J. Gardiner, A. M.  
Asa Eaton, A. M.  
W. Collier, A. M.  
Lucius Bolles, A. M.

AT A MEETING OF THE BOSTON ASSOCIATION  
OF MINISTERS, NOV. 11, 1811—

A vote was unanimously passed, recommending it to the Members of their Body to make known to their respective congregations, in whatever mode they should think proper, the subject of the EASTERN TRANSLATIONS, and to express their readiness to receive and transmit, to the authorized persons, whatever contributions any of their people should be disposed to make.

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AT a late and numerous attended meeting of the  
BOSTON FEMALE SOCIETY, organized in 1800,  
with a view to the support of Missionary undertak-  
ings; it was

Resolved, unanimously,—“That the whole subscrip-  
tions of the present year be appropriated to the  
Translations of the Scriptures, carrying on so  
extensively and successfully by the missionaries  
at Serampore in Bengal.”

The following very interesting Letter was received by Dr. Rogers, Philadelphia, from Dr. Carey, dated Calcutta, April 2d, 1811.

*My dear Brother,*

THE success of our Redeemer's kingdom must be near the heart of every one who is truly on his side, and such an one will consequently rejoice at the prosperity of Zion, and be cast down at her afflictions. In this mutual sympathy consists much of that intercourse between christians, which is usually called the communion of saints, and so influential is this principle, that christians in India and America mutually care for each other, and feel a lively interest in the things which concern each other's spiritual state.

The state of the cause of our Redeemer in this country is such as to give us much occasion for rejoicing, and, indeed, for rejoicing in hope that we shall see greater things than these. It is now seventeen years and a half, since I first landed in this country; then all was a vast wilderness, as it respects the things of God; I doubt not but that there were a few individuals who were acquainted with the Saviour, but they must have been very few indeed, and were to me unknown; and for seven years or more, after my arrival, things remained in that gloomy, discouraging state. To the glory of divine grace, I now say, that the face of things is greatly altered; there are now in Bengal, five churches, accounting Calcutta and Serampore but as one. There is one church in Hindoosthan, one in Oorissa, and one in the Burman Empire. Some of these are large, consisting of from 60 to 100 members, and we rejoice to say, are still in an increasing state.

There is I think much of the spirit of real godliness among those who have declared themselves for Christ; and they who fear the Lord speak frequently one to another, and admonish and edify one another. Some few ministerial gifts have also been bestowed upon us, and we trust that God, who sees the pressing want of Ministers, which there is every where in this country, will still more abundantly pour down his blessed Spirit, and make us abound in spiritual gifts for the glory of his great name.

Last Lord's day I baptized four persons, and I expect there will be five or six more baptized in Calcutta next month; the number who are under concern of soul is truly encouraging. My avocations making pastoral visits impossible to me, I have set apart the afternoon of every Thursday, to receive the visits of such as are inquiring after the Saviour; seldom on that day do fewer than twenty persons attend, and the number instead of decreasing, appears to be continually increasing; may it



increase and prevail more and more, till this country be filled with such as truly inquire after salvation.

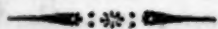
Brother Chamberlaine, who about three months ago left us, to begin a mission station at Agra, has nearly arrived at the place to which he is bound. Brother Robinson, who went to begin a mission in Bootan, has suffered much from robbers, but though this occasions some delay, his heart is fixed on his object, and I trust he will be able to enter that country without much more delay. Still, however, there are large countries on every side of us, which are hitherto destitute of the gospel. Though I trust the Lord is preparing the way for its being sent even to them: several leadings in Divine Providence give us much encouragement.

My labours are principally confined to the translation of the Word of God, into the different languages, spoken in the east; and should I live to see a tolerably correct version in the principal of these languages, I could say with Simeon "Lord, now let thy servant depart in peace, &c." I can scarcely expect this, but the Lord has already done so much for me, beyond what I once expected, that I dare not set limits to my hopes.

We need the prayers of all who are on the side of our Lord Jesus Christ; let us have a share in yours, and those of all who fear God among you. Do not fail to communicate to us, the progress of the cause of our Redeemer in America; we feel much interested in all that we hear of your spiritual affairs; the day is fast approaching, when all the nations shall become the kingdoms of our Lord and of his Christ, and when all political dominion over conscience shall come to an end. For this let us look, and wait, and pray, and labour.

Yours, very affectionately,

W. CAREY.



### **BONAPARTE'S CONFERENCE**

*With the Catholic and Protestant Clergy at Breda.*

AN account has been published in the Gazette of Dorpt, a town of Livonia, of an audience granted by Bonaparte to the Catholic and Protestant Clergy at Breda, on the first of May, 1811. It professes to be an accurate report of what passed on that occasion, and we conclude that in the present state of the continental press, no Gazette would dare to attribute to Bonaparte, sentiments materially different from those which he might deem it politic to avow. The account is as follows:

"After Bonaparte had made the customary tour, he said a few words to the President of the Court of Appeal, took a view

of the different Collegiates, and at length stopped opposite to the Catholic Apostolic Vicar, who with his manuscript in his hand complimented the monarch in the name of the Catholic Clergy. His Majesty, however, did not deign to give any answer, but asked, Where are the Reformed Clergy? Whereupon the Prince of Neufchatel presented them to the Emperor, and Mr. Ten Oever, of the Valloon Congregation, received permission to address his Majesty. The discourse was short, and contained, amongst the rest, the following words: "It is the immutable principle of Protestants, in every thing that happens, to address Providence, and to render unto Cæsar the things which are Cæsar's." The Emperor listened attentively to this speech, and answered, "You are right, I protect all religions. Protestants and Catholics enjoy equal privileges in France; it is but just, that the Protestants in this department should have equal prerogatives with the Catholics." His majesty then asked Mr. Oever, "Why, sir, are you in your full dress?" "Sire," answered Ten Oever, "that is the rule." "Why yes," said the Emperor, "It is the custom in every country, but" continued he, turning to the Roman Catholic Clergy, who were not in their full dress, "Why have not you your cassocks on? You say you are priests: what are you? Attornies, notaries, peasants? I come into a province where the majority are Catholics, who in former times were oppressed, who after the revolution, acquired more liberty, and upon whom the king my brother, bestowed many favours. I come in order to make you all equal to the rest; and you begin by forgetting the respect due to me, and complain of the oppressions that you suffered under the former governments. Your conduct shews how well you deserved them. The first act of sovereignty which I was obliged to exercise, consisted in the necessity of arresting two of your contumacious priests, even the Apostolic Vicar: they are imprisoned, and shall continue under arrest. On the other hand, the first words that I hear from a reformed priest, are to render unto Cæsar the things which are Cæsar's. This is the doctrine which you ought to preach. From that gentleman, pointing to Mr. Ten Oever, you ought to learn it. I have always met with faithful subjects amongst Protestants: never have I had occasion to complain of any of them. You have calumniated the Protestants, by representing them as preaching doctrines dangerous to the state; but the best subjects I have are Protestants. In Paris I am partly attended by them: they have free access to me: and here a handful of Brabant fanatics attempt to resist my designs.

Had I not met in Bossuet's doctrines, and in the maxims of the Gallican Church, with principles that agree with mine, and had not the Concordat been received, I myself should have become a protestant, and thirty millions of people would have followed my example. But what religion do you teach? Do you not know

that Christ said, "My kingdom is not of this world!" and would you interfere in my concerns? You will not pray for a sovereign; (probably the Catholic Clergy in these new provinces, had partly declared that they would not receive any orders on spiritual subjects from a temporal power: the order to pray for the Emperor must be intimated to them by some spiritual sovereign.) "You want to be obstinate citizens: I have the proofs of it in my pocket. If you maintain such principles, your lot will be punishment in this world, and eternal damnation in the next. "You," said he, turning to the Apostolic Vicar, who had addressed him, "are the Apostolic Vicar. Who appointed you to that office? The Pope? He has no right to do it. I create Bishops. You will not," said he, turning to the rest, "pray for the Monarch? Perhaps because a Romish priest excommunicated me. But who gave him the right of excommunicating a sovereign? Why did Luther and Calvin separate themselves from the church! Your infamous sales of indulgencies caused them to revolt, and the German Princes would no longer bear their sway. The English acted wisely in renouncing you. The Popes by their hierarchy set Europe in flames. Perhaps it is your wish to re-establish scaffolds and racks, but it shall be my care you do not succeed.

Are you of the religion of Gregory VII. Boniface VIII. Benedict XIV. Clement XII? I am not. I am of the religion of Jesus Christ who said, "Give unto Cæsar the things which are Cæsar's;" and agreeably to the same Gospel, 'I give unto God that which belongs to God.' I bear a temporal sword, and I know how to guide it. God placed me on the throne, and you reptiles of the earth dare oppose me. I owe no account of my administration to the Pope; only to God and Jesus Christ. You perhaps think me created out of the Pope's slipper. If it only depended on you, you would cut off my hair, put me on a cowl, or would, like Lewis the Pious, place me in a convent, or banish me to Africa. What ignorant idiots you are! Prove me out of the Gospel that Jesus Christ has appointed the Pope his Substitute, or successor of St. Peter, and that he has the right to excommunicate a sovereign." (From these repeated expressions, one might almost suppose that the Pope had actually excommunicated the Emperor.) "If you care about my protection, then preach the Gospel as the Apostles did. I will protect you if you are good citizens; if not, I will banish you from my empire, and will disperse you over the world like Jews.

You belong to the bishopric of Maulines: appear before your bishop; make your confessions to him, and sign the Concordat. The Bishop will inform you of my will. I will appoint another Bishop at Harzegenbuch. Is there a seminary at Breda?" An affirmative was given. "Well, Mr. Prefect, you will make the necessary preparations that these people may swear to the



Concordat. Attend at the seminary, and be it your care that the orthodox Gospel be preached there, in order that more enlightened men should come forth than those idiots, who preach a strange kind of doctrine." [Pan.

### INQUISITION.

IT was hoped that this *horrid tribunal*, which for ages has been the terror and execration of thousands, had entirely ceased. But by the late accounts published by Dr. Buchanan, it appears, that it is not only in existence, but in real operation in the Portuguese dominions in the east.

The inquisition is a tribunal or "spiritual court," as it is called, originally erected by the Popes, for the examination and punishment of heretics. "This court was founded in the twelfth century by Father Dominic and his followers, who were sent by Pope Innocent III. with orders to excite the catholic princes and people, to extirpate heretics.

"This diabolical tribunal takes cognizance of whatever it is pleased to call heresy, of Judaism, Mahometanism, Sodomy and polygamy; and the people are said to stand in so much fear of it, that masters deliver up their servants, parents their children, and even husbands their wives to its officers, without daring in the least to murmur. The prisoners are kept for a long time in confinement, till they themselves turn their own accusers, and declare the cause of their imprisonment: for they are neither charged with their crime, nor confronted with witnesses. As soon as they are imprisoned their friends go into mourning, and speak of them as dead, not daring to solicit their pardon, lest they should be brought in as accomplices. Where there is no shadow of proof against the pretended criminal, he is discharged; but not till after suffering the most cruel tortures, a tedious and dreadful imprisonment, and the loss of the greatest part of his effects."

The unhappy victims who fall within the grasp of this infernal monster have an awful presage of their approaching fate, by the manner in which they are habited, when they are brought forth for their final destiny. "Those who appear in their own cloaths, are discharged upon the payment of a fine: those who have a *santo benito*, or straight yellow coat without sleeves, charged with St. Andrew's cross, have their lives, but forfeit all their effects: those who have the resemblance of flames, made of red sarge, sewed upon their *santo benito* without any cross, are pardoned; but threatened to be burnt if ever they relapse: but those who besides these flames, have on their *santo benito* their own picture,

surrounded with figures of devils, are condemned to expire in the flames."

Dr. Buchanan in his late travels in India, visited Goa, for the express purpose of examining into the real state of the Inquisition in that place. Though described with unusual candour, the picture is such as to fill the mind with the deepest horror and regret. It is hardly possible to conceive that human nature in its most depraved state, can be so lost to every sentiment of justice and compassion, as to be wholly unmoved by the cries and tears of suffering innocence. To be unaffected and regardless of the miseries of a fellow being has ever been considered as marking a heart indurated by crimes, and rendered callous by a persevering course of wickedness. But what shall we think of those philosophical tormentors, who, blinded by bigotry and superstition, can witness without emotion such scenes of human misery? Yea, more, that can themselves with an unrelenting severity, inflict tortures which would shock the soul of a savage! Yet these ghostly inquisitors pretend to be the ambassadors of the Prince of peace, who declared that he *came not to destroy men's lives, but to save them.*

"Goa," says the above author, "is properly a city of churches; and the wealth of provinces seems to have been expended in their erection. The ancient specimens of architecture at this place far excel any thing that has been attempted in modern times in any other part of the East, both in grandeur and in taste. The chapel of the palace is built after the plan of St. Peter's at Rome, and is said to be an accurate model of that paragon of architecture. The church of St. Dominic, the founder of the Inquisition, is decorated with paintings of Italian masters. St. Francis Xavier lies enshrined in a monument of exquisite art, and his coffin is encased with silver and *precious stones.* The cathedral of Goa is worthy of one of the principal cities of Europe; and the church and convent of the Augustinians (in which I now reside) is a noble pile of building, situated on an eminence, and has a magnificent appearance from afar."

But what a gloomy spectacle must such a city present to a traveller accustomed to breathe the air of freedom, and to worship God without fear according to the dictates of his own conscience? The splendour of these superb churches can afford little pleasure to the mind, when recollecting that they are connected with the *bloody inquisition* which has a far greater number of gloomy dungeons, where the unhappy prisoner never sees the light of heaven, unless brought forth either to be examined or executed!

Dr. Buchanan while at Goa, lodged in an apartment belonging to one of the inquisitors, the second in rank, who treated him with politeness and attention; but who refused to show him the dreary dwelling places of the prisoners. After visiting some other apartments, "Now Father," said he, addressing the in-

quisitor, "lead me to the dungeons below ; I want to see the captives." "No," said he, "that cannot be." I now began to suspect that it had been in the mind of the Inquisitor, from the beginning, to shew me only a certain part of the Inquisition, in the hope of satisfying my inquiries in a general way. I urged him with earnestness, but he steadily resisted, and seemed to be offended or rather agitated, by my importunity. I intimated to him plainly, that the only way to do justice to his own assertions and arguments, regarding the present state of the Inquisition, was to show me the prisons and the captives. I should then describe only what I saw ; but now the subject was left in awful obscurity. "Lead me down," said I, "to the inner building, and let me pass through the two hundred dungeons, ten feet square, described by your former captives. Let me count the number of your present captives, and converse with them. I want to see if there be any subjects of the British Government, to whom we owe protection. I want to ask how long they have been here, how long it is since they beheld the light of the sun, and whether they ever expect to see it again. Shew me the Chamber of Torture ; and declare what modes of execution, or of punishment, are now practised within the walls of the Inquisition, in lieu of the public Auto da Fe. If, after all that has passed, Father, you resist this reasonable request, I shall be justified in believing, that you are afraid of exposing the real state of the Inquisition in India." To these observations the Inquisitor made no reply ; but seemed impatient that I should withdraw. "My good Father," said I, "I am about to take my leave of you, and to thank you for your hospitable attentions, (it had been before understood that I should take my final leave at the door of the Inquisition, after having seen the interior,) and I wish always to preserve on my mind a favourable sentiment of your kindness and candour. You cannot, you say, shew me the captives and the dungeons ; be pleased then merely to answer this question ; for I shall believe your word : How many prisoners are there now below, in the cells of the Inquisition ?" The Inquisitor replied, "That is a question which I cannot answer." On his pronouncing these words, I retired hastily towards the door, and wished him farewell. We shook hands with as much cordiality as we could at the moment assume ; and both of us, I believe, were sorry that our parting took place with a clouded countenance."

The Inquisition which has been a slaughter-house for Protestants in Spain has been abolished by the Emperor of France. Probably not from a sacred regard to the rights of conscience, but from a determination to have no earthly power in his dominions above his own. The event, however, is auspicious to the church of Christ, and ought to be hailed with gladness by all the friends of religious freedom. We devoutly hope the time is not far distant when it shall utterly be abolished, never more to be revived.

*Editor.*



## MISSIONARY GLEANINGS,

*Containing Extracts from Journals of several Missionaries.*

From a Letter addressed by the Rev. Isaac Case, to the President of the Society, we extract the following:

*My Dear Brother,*

I SHALL now endeavour to give you some account of my travels, since I wrote to you before. On the 27th of January I left my family, and, as it was in my way, I preached in Livermore. Here the Lord has lately revived his work; it is thought that about 20 souls have been brought from darkness into God's marvellous light. A number of them are in the bloom of youth. From this place I went to Hartford\*. The inhabitants of this place have been surprised by an uncommon tempest, that tore down some of their barns, and unroofed others. Some dwelling houses were also unroofed. Several families had to betake themselves to their cellars, and others fled to their neighbour's houses for a shelter from the violence of the wind and cold. But, in the midst of wrath, God remembered mercy. Several have received his grace, and professed his name. There is a prospect of a church being established here soon. From this place I went to Sandy River. In the towns of Industry and New Vineyard, the work has been marvellous. A good woman told me, that she had four sons brought into the liberty of the gospel in one night, and one more awakened at the same time. I attended their monthly conference, which was very refreshing. Several related their experience of a work of grace. The next day I preached from Acts ii. 42, to a crowded, mixed assembly, and then baptized 3 professed believers. In the evening, I spake from 1 Pet. i. 8. *Whom having not seen, ye love.* This was a precious season. The christians seemed to have their hearts cemented into one. We were almost ready to cry out, with Peter, *Lord, it is good for us to be here.* I next visited Farmington, attended their monthly conference, and preached several times.

February 14, Brother Samuel Swett was set apart, by ordination, to the gospel ministry. The ministers present were Elders Robert Low, Jesse Martin, and myself. It appears that brother Swett has been blest in his labours in this place, and I hope the kind Lord will still make him useful in his vineyard. On the 4th day of March, I sat out to visit the scattered inhabitants of the wilderness between Kennebeck and Penobscot rivers; and on my way I preached in Fairfield, Clinton, Cornville, and Har-

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\* In the District of Maine.

mony. Then I went on to Paskataques river, and preached in eleven towns in this vicinity. It is but a short time since the people began to settle in these parts, and they are still very scattering, and in general, destitute of any kind of preaching. They were very attentive to meetings while I was with them. I had the happiness to find some christians in every place that I visited, who were very glad that I was sent among them. In a place called Ames's town, there was a reformation about two years ago, and a small Baptist church formed, who have a young preacher by the name of Oaks. There was a time appointed for his ordination, but it was providentially prevented. In the town of Lincoln, there has been a revival of religion, and a small Congregational church lately gathered by Mr. Sawyer, a missionary of that denomination. He appears to be a man of real piety. He desired me to preach with them, which I did.

March 20, I went to Charlestown, visited several families, with whom I conversed and prayed. I found their attention in some measure called up to the great concerns of their souls. They were very desirous that I should tarry, and preach with them, which I did, with uncommon freedom. I felt as if my soul yearned over dying men, while the people appeared to hear as for their lives. I preached with them Lord's-day; and in the evening, when the people were come together for conference, 4 persons came forward and related their experience, and gave evidence of their faith in Christ. The next Lord's day they were baptized in the presence of the greatest assembly, it was said, that was ever seen in this wilderness. Two of the candidates were natural brothers, (by the name of Norcross) who had formerly belonged to a Methodist society; but being clearly convinced of the apostolic doctrine and practice, they were both baptised. Their wives were not professors of religion, but were both under serious awakenings. One of them received a token of God's love to her soul, at the time of the baptism, and the other was made free from the bonds of sin and unbelief the next day. Hence, they could all rejoice in the Lord together! In the course of this week several were brought into the liberty of the gospel. On Saturday, when we were met to examine candidates, six more gave evidence of being born of the Spirit. The next day, which was the 10th of April, after preaching one sermon, we repaired to the water, where these six followed their great Redeemer into the watery tomb! I have been often called in the providence of God to administer this sacred ordinance; but I think this was one of the most solemn, melting, heavenly seasons, that I ever witnessed. There was scarcely a dry eye to be seen amongst young or old, in the whole assembly. We returned to our place of worship, and after addressing the throne of grace for divine direction, the articles of faith and the covenant were read, and agreed to by the candidates, who also manifested their christian

fellowship to each other. The moderator then gave them fellowship as a church of Christ. Oh that the great Shepherd of Israel, who *led Joseph like a flock*, would watch over them by night and by day, and would *lead them about, and instruct them, and keep them as the apple of his eye*. They were very thankful that the Lord had directed my way to them. They also voted their thanks to the society, for sending the gospel amongst them. This infant church is at a great distance from any other in fellowship with them, and no administrator within 30 or 40 miles of them. I parted with them with reluctance, committing them into the hands of the good Shepherd.

In Gardner, where I spent one Lord's-day, there is a late revival of religion. Twelve have been baptized, and a number more are hopefully converted. In the town of Litchfield there is a marvellous work of God. Elder Kindall has baptised as many as forty, since some time in March, and the good work still continues. On the 26th of May, I went to Fairfield, where I preached the next day to a very attentive and solemn assembly, and baptised a pious youth. I then travelled on in a very bad, miry road, crossed a river with my horse, on a raft of logs, and arrived again at Charlestown, the 2d day of June. The brethren were much rejoiced to see me. I tarried three Lord's-days, and baptised five persons, and administered the Lord's Supper. This was a precious, refreshing season. The Lord hath wrought for his name's sake since I left this place last spring, and hath brought several poor sinners to bow to the sceptre of mercy.

I went from this to a place called Blakesburg. This is a new settlement, of only ten families. They have been very stupid about their eternal welfare. I am doubtful whether there was one praying soul in the place, until of late. I was informed that there had never been but two sermons preached in the place, since it had been settled, until I visited them last spring. One man was then deeply impressed, since which, both he and his wife are hopefully converted; and others appear to be awakened. They keep up meetings amongst themselves, statedly on Lord's-days.

I visited the church in St. George, which has been lately bereaved of their pastor, (Elder Ephraim Hall) who died the 5th of last October, of a consumption. They sensibly feel their loss; for he was a very pious, faithful and successful minister. God granted him great fortitude of mind in his sickness, and a calm resignation in his death. It may be proper to remark, that when I first came into this eastern country, he and his brother, Isaac Hall, were both awakened under one sermon; and after being brought into the liberty of the gospel, they were both baptised in one day. Mr. Isaac Hall is now a settled minister in the town of Unity.



Since I have been on my last mission, I have spent 42 weeks in the service of the Society. I have baptised 20 only. Assisted in one ordination, in the embodying of two Baptist churches, and administered the Lord's Supper as occasion called.

With love and esteem, I subscribe myself,  
your brother in the gospel of our Lord Jesus Christ,  
*Readfield, Aug. 18, 1810.* ISAAC CASE.

The Rev. Samuel Churchill of Littleton, (N. H.) has been in the service of this Society most of the time for several years. We herewith present the reader with a few extracts from his journal.

Mr. Churchill, after giving a minute account of his travelling, preaching, &c. for several weeks, in which he experienced many encouraging seasons, writes as follows: "Lord's-day, July 7, I preached in Concord, in Ver. It had been a low time with the brethren, who feelingly confessed their wanderings from God. I baptized one, broke bread to the church, &c. The season was comfortable.

Tuesday I preached in Walden, and on Wednesday in Hardwick. I had a most precious season in this place, especially in conversing with a number whom I found under deep conviction of sin. Thursday preached in Craftsbury Court House. The work of God is progressing in this place. We evidently enjoyed some tokens of the divine presence.

Friday, July 12, accompanied by brother Mason, a candidate for the ministry, I rode to Irasburgh, preached in the afternoon, and the next day met with the brethren of Coventry and Irasburgh in church-meeting. This opportunity was truly delightful. For not only christians, but a number who professed no religion, came 5 or 6 miles through bad roads and much difficulty to attend this meeting. Four persons came forward for baptism. One was an old man, who had been a member of a Congregational church for many years, but who had lately gained a hope. The other three were young married men, who I think bid fair for usefulness in the church. One of them, in relating his experience, observed, that several years since, he undertook to obtain religion by praying: That after making and breaking several promises to this effect, he engaged with more resolution than ever, and followed it diligently for three years, but did not obtain. He then thought God was very hard and unjust not to save him, since he had prayed so constantly and fervently for such a length of time. One Sabbath morning he prepared his fish-hook, line, bait, &c. with a view to spend the day in fishing: But while his wife was preparing his breakfast he retired to pray; and whilst earnestly praying the Lord to keep him from all sin that day, his hook and

line, with his purpose to waste the Sabbath, came into his mind. This spoiled his three years' work, and left him naked before God. Such conviction followed, as we have reason to hope terminated in saving conversion.

Lord's-day, July 14, I preached in Coventry; a day I think long to be remembered. The assembly was judged to be larger than any ever collected in this place before. At noon, I baptized the four candidates; and they, with three others now added, all joined in communion at night. The solemn attention of the audience, the observations of the converts at the water, and above all the special presence of God throughout the whole, rendered the opportunity as interesting as any I ever witnessed. A number said, they never saw such a day before. I tarried and preached on Monday, visited a school, &c. Tuesday I preached at Brownington, and visited a sick family. The next day, by request, I visited and preached in Westmore,\* a back town. Here I found some under deep conviction. I hope the Lord in his own good time will bestow his grace upon them. The two following days I preached in Morgan: The opportunity, especially the last appointment, was peculiarly solemn. The next day several of the people went with me to Derby, where I met with the brethren in church meeting, and on the Sabbath I preached and baptized two persons. There have now been 16 baptized here of late. I hope God is still at work in this place. I tarried and preached on Monday, and on Tuesday I had a long and friendly visit with the Rev. Mr. Leland of this place.

Lord's-day July 20, deacon Griswold from Barnstead, (Canada) came with a request that I would visit them. He informed that a number were under serious awakenings. On Wednesday 23d, I rode to Barnstead, visited and conversed from house to house, and the day following preached from Psalm cxix. 126. Sinners appeared to have a most awful sense of the wrath of God against sin. The late fatal sickness in this place, of which it is said near 100 died, and most of them it is feared without any well grounded hope, seems to have alarmed a number.

Elder R. Smith lives in this vicinity. He is infirm, and does not preach constantly. He expressed peculiar satisfaction in the opportunity, and asked the people whether they did not wish to thank the society. Many answered with peculiar emphasis in the affirmative. One of them said, "I thank the society, and I thank you, (meaning the missionary,) and I thank God."

On my return homeward, I preached in Derby and Coventry, and on Lord's-day at Irasburgh, to a large and attentive audience, and on Monday at Craftsbury. From thence being accompanied by about a dozen members of the church, I rode to Greensborough, enjoyed a happy season in public worship; after which I baptized one worthy sister. After the baptism we repaired to a neigh-

\* We spell these names as we find them, unless we know them to be wrong.

bourhood in Hardwick, which I before visited. Here we met the brethren in conference, and found that 4 persons, whom I left under serious convictions, were now rejoicing in the Lord. The opportunity was more precious than can be conceived of by any but christians. I tarried and visited from house to house until the next day noon. A *coloured* sister, whose husband is one of the converts, said, "I did not know that God could make such poor, hardened, ignorant creatures feel so happy; and to talk and pray so solemn, and so sensibly as *Mingo* does!" She added, "God is so good, I can't help but love him; if he should send me to hell, it is no more than my just desert, and I can't find one word of fault; I believe I shall praise him if he does."

On Friday, 2d of August, after preaching at Concord, I rode home, and found a little daughter dangerously sick with a fever. Thus while God was comforting my heart, and blessing my poor imperfect labours in his vineyard, he was preparing me for troubles at home.

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In another from the same to the Secretary, dated 25th of September last, he writes as follows:

*Dear Brother,*

I feel myself almost alone in the midst of a vast field of labour. O that the Lord of the harvest would raise up more labourers. Calls for preaching are almost incessant; and the enemies of the doctrine of the cross are numerous and active.

In many places the Smithites,\* (as they are called) are to be met with, who show great opposition to the truth. One of their preachers, having been represented as denying the Saviour's divinity, noticed it in a sermon as a public slander, peremptorily denying the charge, as false; and at the same time declared it, as his opinion, that *he had no divinity to deny*.—Another, (a private member) being vexed with the doctrine of *election*, as presented in part of the epistle to the Romans: Those leaves being slipped out of the binding, she took them out of her Bible, saying, she could not look into it, but those passages were the first that she saw. The unpleasant truth still met and troubled her, till at length she threw the leaves out of doors. After this she went out to pick up some chips, and these leaves chanced to fall in her way, and again presented this heaven-born doctrine before her eyes, which gave her such offence, that to get rid of it, she carried the leaves in and put them in the fire.†

An old gentleman said to me, "It makes no difference with me what sentiments people hold to; all is, to be christians; it is no matter about these doctrines and sentiments." He soon after

\* Who hold to the annihilation of the wicked.

† Fanatics may burn their Bibles, but the sentiments they are opposed to will outlive the burning day. Ed.



asked, "how do your people hold about good works?" Adding, "We have some here that do not hold to good works." "They say," continued he, "there is nothing that we can do to obtain religion; and that we are just as likely to be saved if we live in all manner of licentiousness, as any other way."—Well, Sir, (said I) how do you approve of such a *sentiment*? "Ah," said he, "I cannot bear it all." But, Sir, I understood you just now to say, *sentiments* made no kind of difference with you.—From this, I endeavoured to show him and others the importance of believing right, in order to act right.

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Extract from a Letter of Rev. B. Perkins, to the Secretary, dated September 28th, 1811.

Dear Sir,

IN March last, I assisted in forming a church at Luninburgh, in Vermont. The interview was very agreeable, particularly as the members appeared to be united in doctrine and affection. The prospect here is pleasing.

In May, I went a tour to the northward, as far as Derby. Here I found the work of the Lord going on, and a goodly number appeared to be brought into gospel liberty. Here I administered the gospel to nine, two of whom were aged women; one 75, and the other 78 years of age. Both of them had gained a hope in early life, and had not only professed religion, but had exemplified it by a pious walk. The eldest of them after giving her relation, delivered a most melting exhortation, in which she particularly addressed the youth, several of her grandchildren being present. Calling some of them by name, "Here," said she, "is your grandmother tottering like a babe, and will you believe me when I tell you, that nothing but religion will ever make you happy. This made me happy when a youth, and it makes me happy now. I have long wished for this opportunity to obey my dear Lord by being baptized, and now the happy day is come, that I sometimes feared never would arrive; I now feel cheerful to follow my Lord."

In June, I attended the Danville Association at Craftsbury. The season was very agreeable. Love and union run through the whole. Three churches were added at this session, and two more are prepared to offer themselves at the next.

In July, I attended a council at Halley in Lower Canada, convened to ordain brother Clarke, one of their members, providing satisfaction should be obtained. After the usual examination with regard to his piety, gifts, and call to the ministry, the council unanimously agreed to proceed to ordain him to the work of the gospel ministry. This event seemed to give great joy and satisfaction to this little branch of Zion. The assembly was large and respectable, for so new a place; and during the exercises

the people were very solemn. On the whole, the prospect here appears quite flattering. On my way home I visited Coventry, and tarried with the brethren two days. They also enjoy a time of refreshing. Some additions have of late been made to them, and things seem to wear an encouraging aspect.

I remain yours in gospel bonds,

B. PERKINS.



#### REVIVAL OF RELIGION IN NEWTON, (MASS.)

Letter of Rev. J. Grafton, to the Editor, dated Newton,  
Nov. 26, 1811.

DEAR SIR,

IT hath pleased God, the fountain of all good and the giver of every perfect gift, to grant us of late a refreshing season ; an impartial account of which, I presume will gladden the hearts of all who love the Redeemer and the souls of their fellow sinners.

It is about eighteen months since there were favourable appearances of a religious nature among us. Some, who had been frequently convinced of sin, began to feel the necessity of holiness of heart. Others, who had made a profession of religion, fearing that their hope was built upon the sand, seriously contemplated the fatal consequences, and were brought to great searchings of heart.

A number of youths, in different neighbourhoods, and in different towns, became greatly alarmed about their salvation, and inquired the way to Zion, with their faces thitherward. From September, 1810, to May, 1811, it was a solemn and interesting period. Most of the time, we had three sermons on the Lord's-day, and evening ; besides two religious meetings generally in the course of the week. Several of our ministering Fathers and Brethren visited and preached among us, whose labours were blessed to the awakening of sinners, and the edification and comfort of the children of God.

From September, 1810, to the present period, we have had added to the church by baptism, fifty-three, and one by letter ; and what is rather uncommon, twenty-six are males.

The work has been free from noise and confusion, (excepting what has been made by its enemies.) No crying out under distress of soul—no swooning, or falling down—no extraordinary transports ; but silent solemnity, and deep distress of mind. In general, those who had been brought to entertain a hope, have appeared very diffident, arising from a view of their sinfulness, and the nature and importance of a change of heart, as also, from

a sense of the infinite condescension of God, to regard and pardon such great sinners as they saw themselves to be. From a view of these things some have been kept back for months, from making a public profession.

The ages and circumstances of those who have joined us are various. I have baptized persons from eleven years old, to fifty. Twenty are heads of families. Seventeen are under twenty-one years of age. Were it not that the *good and great* Shepherd gathers the lambs in his arms, and carries them in his bosom, I should greatly fear for them. But Christ says, "My lambs—My sheep—I give unto them eternal life." May we not trust them with him?

From a review of what has taken place among us, I have been led to make the following reflections and remarks.—It appears that the preached word has been the principal means of producing the alteration among the people. It is evident that the seed sown, for months previous to any visible appearance, was operating like the leaven hid in the meal. An encouragement to ministers, to *be instant in season, out of season*.

One circumstance is worthy of record. On a Sabbath afternoon, when the minister was preaching from this passage, "A bruised reed he will not break," &c. there were two young men at meeting, one was sitting in the gallery, and the other in a pew below, and were both at the same moment, and from the same idea of truth, brought to hope in the compassion of the Saviour. In the evening at a meeting, each related his exercises, and their hearts ran together like the hearts of David and Jonathan. Oh how will souls mingle when melted by the love of God!

The divine authority of the scriptures has been peculiarly demonstrated, both in impressing the mind with a sense of the guilty, condemned state of unbelievers, and the justice of God in the punishment of impenitent sinners; and also, in affording peace, joy and hope in trusting in the merits of the *divine* Redeemer.

The alteration in the young converts, together with their affectionate exhortations, have been blessed for the conviction of others; and, in several instances, ended, as we hope, in their saving conversion to God.

The administration of the ordinance of baptism has also been attended with serious impressions. More so than I had ever before observed in the course of my ministry. Hundreds within the last fifteen months, at our baptismal seasons, have seen the ordinance administered, who never had seen it before.

I anticipate with much pleasure, considering the age and standing of a number who have professed the Lord Jesus, that when the head which now dictates, and the hand that traces these lines, shall sleep in dust; good, spiritual good will descend to many



yet unborn. And from the usual method of God's providence, many of the youth, and even the boys and girls, who lined the shores of our Baptistery, will, at some future period, by the grace of God, have those impressions revived in their minds, which were then made. Grant it, most gracious God, when thy unworthy servant shall have taken his departure from these mortal shores.

Another sentiment which to me is real, and has been abundantly confirmed, both from observation, and the Bible, is, That the Spirit and word of God lead the subjects of his grace into the ordinance of baptism, as a duty, belonging to none but professed believers : and were it not for the influence of tradition, self-interest, and inattention to the Bible, there would not be a real christian who is a professor of religion, but what would, in the plain and literal sense of the phrase, *be buried with Christ by baptism.*

That some who have put their hand to the plough, may look back, is to be feared ; however this may be, it is, and shall continue to be my daily prayer to almighty God, that they may hold out unto the end, and be saved.

I am not unapprized, after thirty-seven years' experience and observation respecting the work of God, (for I have been favoured to see several revivals) that there has always been chaff among the wheat. This is not peculiar to any particular denomination of christians ; or to any period of time. Nor am I insensible, with what avidity and gust, the infidel, the profane and the legalist will grasp at this tainted food, and satiate their unhallowed appetites : For " they eat up the sins of my people as they eat bread." Although there may be such, " who are worse for mending, washed to fouler stains ;" yet I cannot conceive that such instances can, or ought to be considered as sufficient to invalidate all true religion.—Because *Judas* was a thief, must *Paul* be a deceiver ? Because *Arnold* was a traitor, must *Washington* be a villain ? From such loose and unfair reasoning, all virtue, religion and patriotism, may be hunted out of the world.

Upon a careful retrospect, I find great occasion to praise God for his goodness, towards such a great sinner as I feel myself to be. I have reason to bless the name of the Lord, that I was called by his grace in early life ; that I was constrained to devote myself to the ministry : and that divine providence cast my lot with an affectionate people ; among whom I hope my imperfect labours have not been in vain. Almost twenty four years have elapsed since my residence with them, and while many of the aged have been taken away by death, some of their children, and grandchildren have been called by grace to fill their places in the church of Christ. We have a number who have recently professed religion, that were unborn when I was settled in this town. Most cheerfully do I devote myself, my time, my health, and

what abilities God has given me, to their spiritual and eternal good. It is in my heart to live and to die with them. May God continue to build us up, and to display the riches of his grace more generally among us. And may his kingdom come, and will be done on earth as in heaven. To which petition I have no doubt you will join your—Amen.

JOSEPH GRAFTON.

NEWTON, (MASS.) Nov. 26, 1811.

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With pleasure we present our readers with the following letter, as being peculiarly adapted to the state of religious speculations among us at the present day.

*Letter of the late Rev. A. Booth on the Arian Scheme.*

MR. EDITOR,

The hand which wrote the letter, of which the following is a copy, is mouldering in the dust : but the *name* of the writer will never die while there is a serious protestant dissenter to be found, especially if he be of the Baptist denomination. His praise is deservedly in all our churches ; nor can we wish a greater blessing may be granted to them by their great Head, than that they all may be favoured with such pastors as the late venerable *Abraham Booth*. It was written in the year 1782, to the Rev. E. S——h of London, on his departing from the doctrine of the divinity of the Son of God. As it fully represents the absurdities of the Arian hypothesis, it may, through the divine blessing, prevent some from embracing that pernicious system ; and also establish weak believers *in the faith once delivered to the saints*. If you will insert it in your valuable miscellany, you will greatly oblige,

Your friend and brother, *IOTA*.

DEAR SIR,

THE more I reflect on the great and sudden alteration that has taken place in your theological sentiments, the more I am surprised and grieved. I sincerely mourn over your apostasy from some capital branches of the christian faith, and ardently pray for you. My esteem for your person, and my apprehensions from your newly adopted sentiments, have excited me to send you the following lines on the very important subject of debate between us.

I said, *The very important subject of debate*. For who is God ? The *Father* only ? or, the *Father*, the *Son*, and the *Holy Spirit* ? What are the *personal excellencies* of Jesus Christ ? Is he a *mere creature*, or a *divine person*, incarnate ? What honours are due to his person, and on *what account* ? Must we treat him as God ? or as a *super-angelic creature* ? Or as a *mere man*, invested

with an exalted character? These, my dear Sir, are the principal questions in debate between you and your friends ; and, as they regard the *object* of all our worship, the *foundation* of all our hope, and the *source* of all our happiness, they must be of the last importance. I cannot therefore but wonder, that a person of your understanding should *so hastily* adopt a new creed, in reference to subjects of such unspeakable moment.

That there are difficulties attending the Trinitarian system, is readily allowed ; yet not greater, I presume, than those which embarrass various articles of what is called natural religion.

The *eternity*, the *omnipresence*, and the *perfect prescience* of God, are doctrines of Natural Theology that we *must* believe ; are facts that we *dare* not controvert, except we are inclined to Atheism. Yet they are attended with such difficulties as perhaps no mortal can solve.

You have met with some insuperable difficulties in the Trinitarian scheme, on account of which, you have renounced it. Is then, your present hypothesis entirely free ? You have too much good sense, and too much integrity to answer in the affirmative. But though you see and feel some of those embarrassments that attend your newly adopted principles ; yet there may be others that had not occurred to your notice ; or, at least, have not been duly considered by you. Permit me, then, to lay before you a few of those that have come under my observation ; such as, in my opinion, render your sentiments absolutely inadmissible. Now, Sir, I cannot embrace your Arian hypothesis for the following reasons.

*First*, Because it implies that *two* agents, *essentially* different, were employed in creating the world. And if so, either there are *two* Gods, or one of those Agents must be a *creature*. But a *created* Creator, is of all absurdities one of the most absurd.

*Secondly*, Because it maintains, that there are *two* objects of worship, *essentially* distinct, and *infinitely* different in their nature and excellence. Now to address religious worship to any object, is to treat that object *as God*. For we have no idea of treating any one *as God*, nor is there any other way of doing it but by *worshipping* him : Agreeably to those words of Paul, “ that is called *God* or that is *worshipped*.” Consequently he that has *two* objects of religious worship, has *two* Gods.

*Thirdly*, Because the distinction between *supreme* and *subordinate* worship, by which you endeavour to support your cause is entirely unknown to the Bible ; being first invented by Pagan idolators, and afterwards adopted by the Papists to justify their damnable idolatry.

*Fourthly*, Because the holy Scripture *absolutely forbids* the worshipping of any object besides JEHOVAH the God of Israel. See Exod. xx. 3. Deut. vi. 13—x. 20. Isa. xliii. 10.—xliv. 8. Hosea xiii. 4. Exod. xxii. 20.—xxxiv. 14. Deut. xiii. 1—3.



Matt. iv. 10. Gal. iv. 8. Now, if your famous distinction of *superior* and *inferior* worship can be so applied to these and similar passages, as to justify you, in paying religious homage to one that is *not* God ; it must be, because they do not, nor ever did, forbid an *inferior* kind of adoration being paid to one that is not Jehovah : and if so, *supreme* worship only was forbidden to be paid to any besides him, but so to imagine, is to exculpate the ancient Israelites from every charge of idolatry : except so far as it can be proved that they worshipped two *supreme* Gods : which I presume never can be done, unless it be also proved, that they had, at any time, entirely lost their senses. Remember, Sir, that whatever *softenings* you may give to express passages of scripture, the first of Jehovah's commands is, *Thou shalt have no other God before me*. And it is an adjudged case, that they who worship an object, *not God BY NATURE*, are, ipso facto, idolators, Gal. iv. 8. The divine law does not condemn the objects of Pagan worship because they were adored by *heathens*, but because they were not God.

*Fifthly*, Because, if Jesus Christ be *not Jehovah*, no command to adore him could be valid, even though it were enforced by miracles, without vacating an express prohibition of the God of Israel. See Deut. xiii. 1—3.

*Sixthly*, Because, though you maintain the propriety of worshipping Jesus Christ, yet, on your principles, you are not, you *cannot* be certain, when you adore him, that he is *present* with you, or that he knows either the nature or the degree of that honour you pay to him. For if he be not *omnipresent*, he cannot be *always* present with *all* his worshippers. And if he be not *omniscient*, he cannot know *all* the secrets of *all* their hearts. To maintain, that the Son of God is a *created spirit*, a *human soul*, and to suppose, that he can be always present with all his worshippers, both in heaven and earth, and that he knows the secrets of all their hearts, and the motives of all their conduct, so as to form an exact estimate of the nature and the degree of that homage they pay to him every moment, is the wildest of all imaginations. But then is it not extreme folly to pay religious worship to one, that is not, that *cannot* be present with all his worshippers ? Is it *not* madness to adore an object that cannot possibly know, without being beholden to another, to *what degree* he is honoured, and how many of the millions that worship him at the same instant *are sincere* ? Is not this worshipping an object that is, in a literal and proper sense, *far off* ? Is it not *praying to a God that cannot save* ? And do not these ideas enter into a definition of heathen idolatry ? On the Trinitarian principles, Jesus Christ is both *omniscient* and *omnipresent*. We infer the *former* from John ii. 24, 25.—xxi. 17. Rev. ii. 23. compared with Psalm vii. 9, Jer. xi. 20.—xvii. 10. 1 Kings viii. 39. And that he is the *latter* we conclude from Matt. xviii. 20. and xxviii.

20, *Where two or three are gathered together in my name, there AM I—Lo I AM with you always.* In Exodus xx. 24, Jehovah says, *Where I record my name, I WILL COME unto thee.* Consider the different phraseology in these passages. The God of Israel, speaking by Moses, says, *I WILL COME* to thee ; as if he were not every where present. Christ when speaking by Matthew says, *There I AM, I AM WITH you.* Had this remarkable difference of expression been reversed ; or had the words of Moses been, “ *There I am ;*” and those of Matthew, “ *Thither I will come,*” you, I am persuaded, would have inferred thence, that the Father is omnipresent, but that the Son is not so.

*Seventhly,* Because on your principles, it is absolutely necessary to distinguish between a *supreme* and a *subordinate* object of worship ; and consequently, between *supreme* and *subordinate* worship. This distinction should not only be *accurately known* in theory : but it must *regulate all your devotional services.* For if you pay supreme worship to a subordinate object, you rob him that is the supreme, and idolize him that is the inferior. On the other hand, if you address *inferior* worship to the supreme object, you practically deny his supremacy, and, in effect, dethrone him. You are bound, therefore, on the peril of committing idolatry or sacrilege, to pay *no less* than supreme worship to the Father ; nor a *little more* than subordinate worship to the Son. But by what *precept* or by what *example*, in the sacred scripture, are these two kinds of religious worship to be distinguished and regulated ? Do not you feel yourself at a loss for both precept and precedent in this respect ? Let us come to a particular instance. *Prayer*, you know, is a capital part of religious worship. Now, either you pray to Christ for temporal and spiritual blessings, or you do not. If the latter, with what propriety can you pretend to worship him at all ? What ! have an object of worship to whom you *dare* not, or *will* not pray ? If the *former*, then I ask, what is it that constitutes a *subordinate* prayer ? And how is it distinguished from a *supreme* prayer ? Swearing, when lawfully used, is an act of religious worship. But how must we distinguish a *supreme* from a *subordinate* oath ? In the ancient Jewish church, the *offering of sacrifices* and the *making of vows* were branches of religious worship. But, by what rule of reason or of revelation could they distinguish and settle the boundaries between *supreme* and *subordinate* in those affairs ? On the whole, I do not perceive how any man of sense and of a tender conscience, can, on your principles, ever pray to Christ, or address any branch of religious worship to him, without a *trembling fear* lest he should either *degrade* the Son, or *commit sacrilege* on the Father’s honour. How, then, must those do, to whom the very terms *supreme* and *subordinate* are hardly intelligible ?

Eng. Bapt. Mag.

(To be continued.)

EVANGELICAL TRACT SOCIETY.

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For the Bap. Miss. Magazine.

MR. EDITOR,

AN attentive observer cannot forbear to hail the present era as *the day which the Lord hath made*, and as a period in which *we may be glad and rejoice*. Though the world is now in commotion, and the nations are dashing against each other, yet the christian will notice two pleasing traits relative to Zion; viz. a general freedom from persecution for conscience' sake, and an ardent zeal among the followers of the Lamb for the extension of divine truth. In past ages, when the papal power reigned, tyrannical laws, deep rooted prejudices, and various other obstacles impeded the free course of the word of the Lord. The faithful ministers of Christ were confined in prisons, multitudes bled at the stake, and the holy Scriptures were either fettered in an unknown tongue, or forbidden freely to circulate. Many of these obstacles are now removed, and christians in many places appear to be awake on the occasion. After having for a time apparently lost sight of the importance of sending the gospel into all the world, the hearts of Christ's people are fired with a spark of primitive zeal. In 1792 the Baptist Missionary Society was formed in England. They sent out to India, in the following year, their two first missionaries, Messrs. Thomas and Carey. The smiles of Heaven, conferred on this undertaking, inspired others with a like zeal, and led to the formation of the London Missionary Society, whose operations have been very extensive. The British and Foreign Bible Society has followed in the train, and is circulating many thousand copies of the pure word of God in various languages. The spark, thus kindled, has communicated its warmth to thousands in both hemispheres, and has led to the formation of numerous Bible and Missionary Societies, whose exertions are daily increasing. This zeal is not confined to cities, nor to the wealthy; but the inhabitants of the villages are roused from slumber. In various circles they are forming societies to aid in diffusing knowledge through numerous channels, whose streams are all contributing to the general current, and encourage the hope that truth will speedily become more rapid and powerful in its progress. The hope it cherished, that the joyful day will soon be ushered in, when *the mountain of the Lord's house shall be established in the top of the mountain, and all nations shall flow unto it*. Participating in these feelings, a number have recently united in forming a Society for the gratuitous circulation of religious Tracts. In a short period, and with little exertion, an annual subscription of more than one hundred dollars, has been already obtained. To extend a knowledge of



this institution, to invite subscriptions, and to encourage similar plans, the articles are enclosed for insertion in your Magazine. And we would say to each reader, "Go thou, and do likewise."

*Philanthropos.*

**ARTICLES of the EVANGELICAL TRACT SOCIETY,  
Organized in Boston, Nov. 13, 1811.**

Impressed with the importance of united and increased exertions, at this eventful period, to diffuse the knowledge of divine truth, to awaken men from a fatal security in sin, and point them to the Lamb of God, who taketh away the sin of the world; We, the Subscribers, do form ourselves into an Association, for the distribution of religious Tracts; and mutually agree to be governed by the following

**RULES AND REGULATIONS.**

Art. I. The Society to be called  
"The Evangelical Tract Society."

Art. II. The express object of this Society shall be, to procure and circulate, gratuitously, where they may be deemed serviceable, such religious books and tracts, as illustrate and defend those great and leading truths of christianity, viz. the depravity of human nature, the divinity and atonement of the Saviour, the necessity of the Holy Spirit's influence to change the heart, the pleasures of experimental religion, and the importance of a holy life and conversation.

Art. III. Each Member shall pay annually such sum as he may affix to his name; and shall be at liberty at any time to withdraw from the Society, by giving notice to the Secretary, and paying arrearages.

Art. IV. THE officers of this Society shall consist of a President, Secretary, Treasurer, and a Committee of five persons, to be chosen by ballot at the annual meeting, who

shall constitute a Board for the management of the concerns of the Society.

Art. V. It shall be the duty of the said Board to select and procure books and tracts, and direct relative to their distribution; and they shall make an annual report to the Society.

Art. VI. The annual meeting shall be holden at Boston, on the Tuesday preceding the General Election, at four o'clock in the afternoon. The place of meeting to be publicly notified by the Secretary.

Art. VII. It shall be the duty of the President, when requested by any two of the Committee, to call the Board together, in order to transact the business of their appointment.

Art. VIII. Any additions or amendments may be made to these Articles, by three fourths of the members present at any annual meeting.

The officers elected for the following year, are

DR. THOMAS BALDWIN,	<i>President.</i>
MR. E. LINCOLN,	<i>Secretary.</i>
MR. HEMAN LINCOLN,	<i>Treasurer.</i>

Rev. Lucius Bolles, William Batchelder, and Daniel Sharp,  
and Messrs. Henry Homes, and Amos Smith, *Committee.*